An exhortation vnto prayer, thoughte mete by the kinges maiestie, and his clergy, to be read to the people in euery church afore processyons.

Also a Letanie with suffrages to be said or song in the tyme of the said processyons.

And:



FORASMVCHE as prayer is the veray true meane ordeyned of almightie god, and taught vs playnly in his holy word, wherby not onely we may, but also by gods holy cõmandement be bounden to haue a recourse and a refuge for helpe and ayde of almightie god our heauenly father, not onely in all our necessities, and tribulations of this world, but also vniuersally in all our affaires and businesses, what soeuer shalbe fall vnto vs, orels what soeuer thing we shall enterprise or take in hand. And forasmuch also as our father in heauen, of his mere mercie and infinite

goodnes, hath bounden him self by his owne free promise, and certified vs of the same, by his owne sonne, our onely sauiour and lorde CHRIST IESV, in his gospel, that what soeuer we shall aske of him, we shall haue it, so that we aske such thinges, and in suche sorte, as we ought to doo. For these causes good christian people, beynge thus grounded vpon the sure foundation of goddis holie & blessed word, which can not deceiue vs, We are here at this time gathered togither, to make our comon prayer to our heauenly father. But nowe good christian people that by the true vse of prayer we may obteine and enioye his gratious promise of aide, comforte,

forte and consolation, in al our affayres and necessities, two thinges, concerning prayer, are specially to be learned. The first is, to knowe, for what thynges we ought to make our request and petition in our praier. The second is, in what wise we shuld make our prayer, in suche sorte as it may be acceptably heard, and graciously graunted of our heauenly father.

As for the first, we ought instantly to aske of our heauenly father, his holy and blessid spirite, godly wisedome, faith, charitie, and to feare and dreade him, and that his holy name in al thingis, and euery where thorough al the hole worlo may be glorified, that his kyngedome

maye come vnto vs, that is to saye, that here he may reigne in vs, by the faith of his welbeloued sonne our sauiour IESV CHRIST, and after this lyfe also to reigne in vs, and ouer vs euerlastingly in glorye.

We ought to pray, that his blessed wyl may be fulfylled here in this world emõges vs his mortall creatures, as it is of his immortall angels, and of al the holy company of the heauenly spirites. We muste pray for our dayly breade, that is, for our necessary fode and sustenãçe bothe of body and soule. Of body, as meate, drinke, and necessary apparatle, peace, helthe, and what soeuer god knoweth to be necessary for the behofe and conseruation

uation of the same, that we may do to our lorde god true seruice therwith, euery man in his state and vocation, wherevnto god hath called hym. Of the soule, as the word of god, and the true knowledge of the same, the true conseruation of our heauenlye fathers holy and blessid cōmandementis, the liuely bread of the blessed body of our sauiour Jesu Christe, the holy and sacrate cuppe of the precious and blessed bludde, whiche was shed for vs vpon the Crosse, to purchase vs pardon and forgyuenes of our synnes. Furthermore we must pray for the forgiuenes of our synnes, that our heauenly father wyll be mercyfull vnto vs, and forgyue vs our synnes

bothe many and great, wherby we offende againste his infinite goodnes, as we do forgiue the offences of them that offend vs. whiche, howe great so euer they appere vnto vs. yet in comparison of the offences that we do against god, they be bothe small and fewe. We muste pray, that oure heauenly father suffre vs not to be ledde into temptation, for without his continuall aide and protection, we are but weke and soone ouerthrowen. Our goostely ennemy is stronge, violent, fierse, subtyll, and exceding cruell. And therfore we muste cõtinually pray, with all instãce that in al his assaultes we may be deliuered by the mighty hãde of our heauenly father, from al

euyll. Fynally, and before all thing, as saint Paule exhorteth vs in the fyrst epistle to Timothe, Let vs make our prayers, and supplycations, rendrynge and gyuyng of thankes for all men, and namely for kynges, princis, and al other set in chief dignitie and high roumes, that by theyr godly gouernãce, their true faithfull and diligent execution of iustice and equitie vnto all their subiectes, our heauenly father may be glorified, the common welth may be daily promoted and increased, and that we al, that are theyr subtectes, may liue in peace and quietnes, with al godlines and vertue, and our christen princis & heades in vnitie and concorde

emonges them ſelfes, euer cal-
lyng vppon theyr heauenly fa-
ther, whiche is the king of all
kynges, and the lorde of all lor-
des, which ſhall iudge without
reſpecte of perſone, accordynge
to euery mãs doing or workes,
at whoſe hande the weake ſhall
take no wronge, nor the mygh-
ty may not by any power eſcape
his iuſte iudgement. That our
princes I ſay, thus calling vp-
pon theyr heauenly father for
grace, maye euer in all their af-
faires be directed and gouerned
by the holie ſpirite of god, and
bothe rule, and be ruled, by his
holy feare, to their owne endles
ioye, comforte, and conſolation,
and to theyr owne euerlaſtyng
ſaluation, thorough our ſaui-
our

our Jesus Christ.

¶ AND here specially let vs pray for our moste dere and soueraigne lorde the Kynges maiesty, who dothe not onely study and care dayly and hourely for our prosperitie and wealth, but also spareth not, to spende his substance and treasure, yea redye at all tymes to endaunger hym self for the tender loue and fatherly zeale, that he bereth towarde this his realme, and the subiectes of the same. Who at this present tyme hath taken vpon hym the great and dangerous affayres of warre. Lette vs praye, that it may please almyghty god, lorde of hostes, in whose handes is onely wealthe and victorie, mercifully to assyst him-

him, sending his holy angell, to be his succour, keper, & defender frō all his aduersaries, and from all euyls. Let vs pray for our bretherne, that bende themselfes to batail for goddis cause and our defence, that god maye grant them prosperous successe, to our comfort, and the increase of his glory. Let vs praye for our selfes that remain at home, that almyghty god defende vs from synne, sickenes, derth, and all other aduersyties of bodye and soule.

The seconde thynge to be lerned, concernynge praier, is to know, howe we shal make true prayer, so that it may be graciouselp harde, and mercyfully graunted of oure heauenly father.

ther. Fyrst of al wemust, vpon consideration of our heauenly fathers mercy and goodnes towardes vs, and of his euerlasting trueth, and free promyse made vnto vs in his owne holy worde, conceyue a full affiance hoope and trust: and that without wauerynge or doubtfull mistrustyng, eyther in his trueth, his goodnes, or in his almightie power, certainely assuring our selfe, that both of his omnipotencie, he may do what soeuer shall please his goodnes, and also for his infinite goodnes, and fatherlye affection towarde vs, that he woll both here and graunt al our lauful and godly requestes, after that measure, sort, and degree, as he of his infinite

finite and incomprehensible wis-
dome knoweth the thynge to be
moost mete, moost conuenient,
and behofeful both for his own
glorye and honour, and for the
profit, behouse, and commoditie
of vs his children.

Furthermore also it is neces-
sarily requyred to that, that our
prayer may be acceptable vnto
our heuenly father, to haue cha-
ritie, and brotherly loue betwixt
neighbour and neighbour, and
towarde all our euen christen.
So CHRISTE him selfe tea-
cheth vs, sayinge, whan you
stande to praye, forgyue, if you
haue any displeasure agaynste
any personne: that your father,
whiche is in heauen, maye for-
gyue you. It is a true saying
that,

that saint Augustine sayeth: There is no good fruicte, no good deede, no good woorke, whiche springeth not out of the roote of charitie. And saincte Paule teacheth plainely, that where as charitie lacketh, nothyng can auayle vs.

And moreouer we must in our prayer, be ware of vayne glory and prayse of man, outwardly shewing a great pretence of holynes, and being vayne of true godlynes inwardly, onely to haue the commendation of men before the world. for if we so do, we shall lose the reward and benefit of our prayer, as our sauiour CHRIST saieth his owne selfe. We must take hede also, that we thincke not the vertue

of

of prayer, to consiste in multi-
plyeng of many wordes with-
out faythe and godly deuotion,
thynckyng as the heathen doth,
that for our many wordes or
moche speking, we shalbe herde
of our heauenly father. Who so
euer doth thinke so, he shall de-
ceyue him selfe. for god doth not
regarde neither the swete sound
of our voice, nor the great num
ber of our woordes, but the er-
nest feruentnes and true fayth-
ful deuotion of our hartes. Fy-
nally we muste beware in our
praier of that common pestilent
infection, and venemetull poy-
son of all good prayer, that is
to say, when our mouthe pray-
eth, and our hartes praye not.
Of the whiche the prophete E-

Two pages are wanting, cc. w: may be
supplyd from a later edition in the College
Library, ch. w: is likewise imperfect in the
Body of the Book. v: ch: v: 3: 25.



O God the father of heaue:
haue mercie vpon vs mise-
rable synners.

O god, the father of heauen: haue mercie vpon vs miserable synners.

O God the sonne, redemer of the worlde: haue mercie vpon vs myserable synners.

B. O god

O god the ſonne, redemer of the
worlde: haue mercie vpon vs miſera-
ble ſynners.

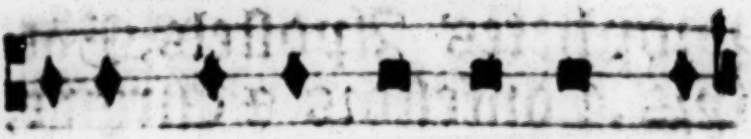
**O god, the holy ghoſte, pro-
cedyng from the father and
the ſonne: haue mercy vpon
vs myſerable ſynners.**

O god, the holy ghoſte, procedyng
from the father and the ſonne: haue
mercie vpon vs miſerable ſynners.

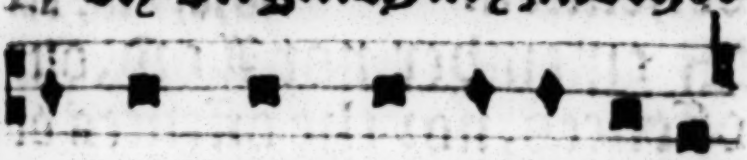
**O holy, bleſſed, and glory-
ous trinitie. iii. perſons and
one God: haue mercye vpon
vs myſerable ſynners.**

O holy, bleſſed, and glorious tri-
nitie, thre perſons and one god: haue
mercie vpon vs miſerable ſynners.

holy



Holy virgin Mary, mother



of God our Sauyour Jesu



Chryst: Praye for vs.
All holy Aungels and Archaungels, and all holye orders of blessed spirites:
Praye for vs.
All holy Patriarkes, and

Prophetes Apostels, Martyrs, Confessors & Virgins, and all the blessed company of heauen.

Praye for vs.

Remember not Lord, our offences, nor the offences of our forefathers, neither take thou vengeaunce of our synnes: spare vs good Lorde, spare thy people, whō thou hast redemed with thy most precious bloude, and be not angry wyth vs for euer:



Spare vs good Lorde.

From

From all euyll and myſchiefe, from ſynne, from the craftes and aſſautes of the deuill, from thy wrath, and frō euerlaſtyng damnacion:



Good Lorde delyuer vs.

From blindnes of hearte, from pryde, vaynglory, and hypocrily, from enuy, hatred and malice, and all vnchary tablenes:

Good lorde deliuer vs.

From fornycacion, and all deadly ſynne, and frō all the

deceiptes of the worlde, the flesshe, and the deuill:

Good lorde deliuer vs.

From lightnyng and tempest, from plage, pestilence and famyne, from battayle and murder, & from sodaine death:

Good lorde deliuer vs.

From all sedycion and priuey conspiracie from the tyrãny of the bisshop of Rome and all his detestable enormyties, frõ all false doctrine and heresye, from hardnes of hearte, and contempte of thy worde and commaundemente:

mente:

Good lorde deliuer vs.

By the mystery of thy holy incarnacion, by thy holye natiuyte and circumcysyon, by thy baptisme, fastynge and temptacyon:

Good lorde deliuer vs.

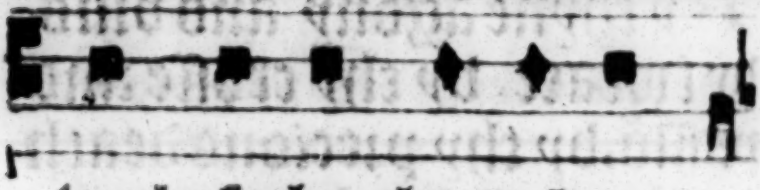
By thyne agony and bludy sweate, by thy crosse and passiõ, by thy precious death and buryal, by thy glorious resurrectyon and ascensyon, by the commyng of the holy Ghoste: Good lorde deliuer vs.

In al time of our tribulacion, in al tyme of our wealth,

in the houre of death, in the day of iudgement:

Good lorde deliuer vs.

We synners do beleche the to heare vs (O lord god) and that it may pleale the to rule and gouerne thy holy church vniuerlall in the ryght way:



We beleche the to here vs



good Lorde.

That it maye pleale the to kepe

kepe Henry the. viii. thy ser-
uaunt and our kyng and go-
uernoure:

We beseche the to here vs good lord.

That it maie please the to
rule his hearte in thy faithe,
feare, and loue, that he maye
euer haue affyaunce in the, &
euer seke thy honour & glory

We beseech the to here vs good lord.

That it maye please the to
be his defendour and keper,
gyuyng hym the victorye o-
uer all his enemyes:

We beseche the to heare vs good
Lorde.

That it maye please the to

kepe oure noble Quene Catherin in thy feare and loue, gyuynge her increase of all godlynes, honour, and chyldren:

We beseche the to here vs good lord.

That it maye please the to kepe and defende oure noble Prynce Edward, and all the kynges maiesties chyldren:

We beseche the to here vs good lord.

That it maye please the to illumynate al bishoppes pastours and mynisters of the church, wyth true knowlege and vnderstandynge of thy word, and that both by their preaching

preachyng and lyuynge, thei maie set it forth and shewe it accordyngly:

We beseche the to here vs good lord.

That it maye please the to endue the Lordes of the coũsayle, and all the nobylytie wyth grace, wysedome, and vnderstandynge:

We beseche the to here vs good lord.

That it maye please the to blesse and kepe the magistrates, gyuyng them grace to execute iustice, & to mayntayne truthe:

We beseche the to here vs good lord.

That it maye please the to blesse

blesse & kepe all thy people:
We beseche the to here vs good lord.
That it maye please the to gyue to all nacyons vnytie peace and concorde:
We beseche the to here vs good lord.
That it maye please the to geue vs an harte to loue and dread the, and dilygentlye to lyue after thy commaundementes:
We beseech the to here vs good lord.
That it maye please the to gyue all thy people increase of grace, to here mekelye thy worde, and to receiue it with pure affection, and to brynge

forth the fruites of the spirit
We beseche the to here vs good lord.
That it maye please the to bryng into the waie of truth all suche as haue erred and are deceyued:
We beseech the to here vs good lord.
That it maye please the to strengthē such as do stande, and to comfort and helpe the weake hearted, and to rayse vp them that fall, and fynallye to beate downe Sathan vnder our feete:
We beseche the to here vs good lord.
That it maye please the to succour helpe and comfort al

that be in daunger, neceſſitie and trybulacion:

We beſech the to here vs good lord.

That it maye pleaſe the to preſerue all that trauayle by lande or by water, all wome labouryng of chylde, al ſicke perſons and yonge chyldren, and to ſhewe thy pytie vpon all pryſoners and captyues:

We beſeche the to here vs good lord

That it maye pleaſe the to defende and prouyde for the fatherles chyldren and wyddowes, and all that be deſolate and oppreſſed:

We beſeche the to here vs good lord.

That

That it maye please the to haue mercye vpon all men:
We beseech the to here vs good lord.
That it maye please the to forgeue our enemies, persecutours and sclaunderers, and to turne theyr heartes:
We beseche the to here vs good lord.
That it maye please the to gyue to oure vse the kyndlye fruytes of the earth, so as in due tyme we may enioy thē, and to preserue them:
We beseche the to here vs good lord.
That it maye please the to gyue vs true repentaunce, to forgeue vs al our synnes, negligences

glygences and ignoraunces, & to endue vs with the grace of thy holy spirite, to amend our lyues accordynge to thy holye worde:

We beseche the to here vs good lord.



Sonne of God: we beseche



the to heare vs.

Sonne of god, we beseche the to heare vs.

O lambe



O lambe of god, that takeſt



away the ſines of the world:



Graunt vs thy peace.

O lambe of god, that takeſt awaye the ſynnes of the worlde:



Haue merey vpon vs.

℣ O Chriſt



O Chriſte heare vs.

O chriſte heare vs.



Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſte haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Oure father whiche art in heauen. with the reſidue of the Pater noſ.

And



And suffer vs not to be led



into temptation.



But deliuer vs frō euil. Amē

The verſicle.



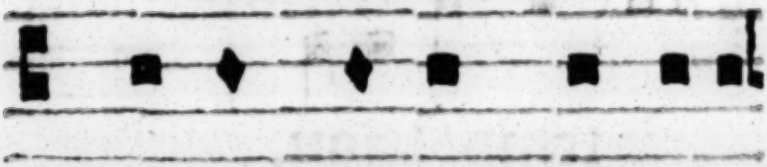
O Lorde, deale not with vs

C.ii. after



after our synnes.

The aunswere.



Neither rewarde vs after



our iniquities.



Let vs praye.

O god

O God, mercifull father, that dyspyseſt not the ſighyng of a contrite hearte, nor the deſire of ſuche as be ſorowfull mercifully aſſiſte oure prayers, that we make before the in all our troubles and aduerſities, when ſoeuer they oppreſſe vs. And graciouſely heare vs, that thoſe euils, whiche the craft and ſubtiltie of the deuill or man worketh againſt vs, be brought to nought, & by the prouidence of thy goodnes, thei maye be diſperſed, that

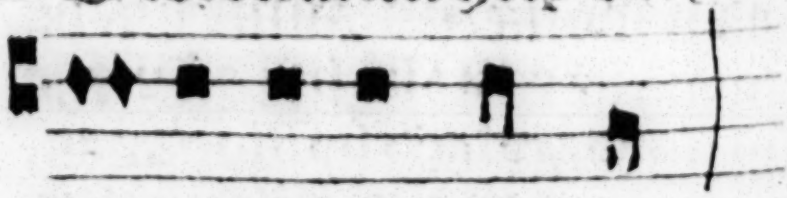
we thy seruaũtes, being hurt by no persecuciõs, may euermore giue thankes vnto the, in thy holy churche, through



Jesu Christ our lorde.



O lorde, arise, help vs, & de-



liuer vs for thy honoure.

O God, we haue heard with oure eares, and oure fathers haue declarid vnto vs the noble woꝛkes that thou dyddeſt in their dayes, and in the olde tyme beforꝛe thē.



O lorꝛde, ariſe, help vs, & deliuer vs



foꝛ thy names ſake.

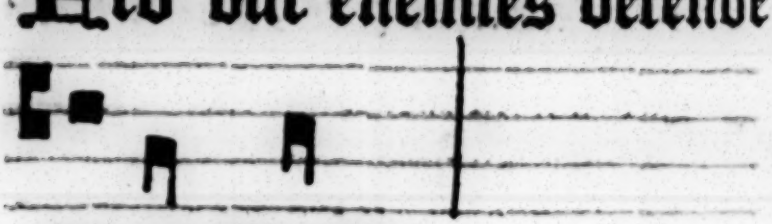
Gloꝛye to the father the ſonne, and to the holy ghoſt, as it hath ben frō the begynnyng, is, & ſhalbe euer woꝛld



without ende. Amen.



Frō our enemies defende



vs O Christe.



Graciously looke vpon our

afflic=



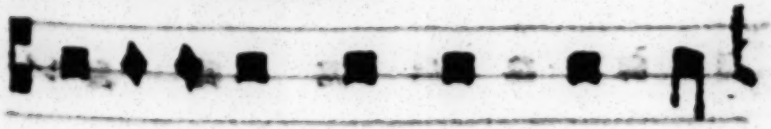
afflictions.



Pitifully behold the dolour



of our hearte.



Mercifully forgyue the syn-

 nes



of thy people.



Fauourably with mercye



heare our prayers.



O sonne of Dauid haue mer

cie



eye vpon vs.



Bothe nowe & euer vouche-



safe to here vs Christe.

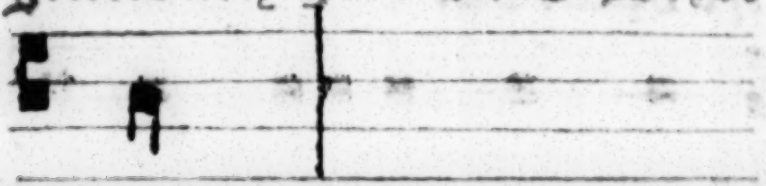


Graciously here vs, o Christ:

graci-



graciously here vs O Lorde



Christe.

The verlicle.

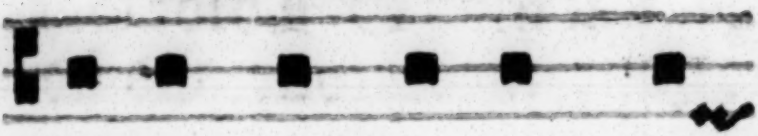


O lorde, let thy mercye be



shewed vpon vs.

The aunſwere.



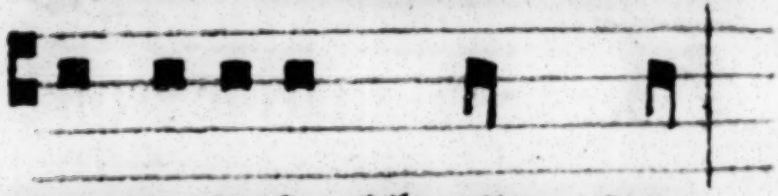
As wee doe put our truſte



in thee. Let vs praye.

WE humbly beſeche the O father, mercifully to loke vpõ our infirmities, and for the glorye of thy name ſake, turne from vs all thoſe euylles, that we mooſt right-

ryghteouslye haue deserued. Graunt thys O Lorde God for our mediatour and ad-



uocate Jesu Christes sake.

Amen.

O GOD, whose nature and properte is euer to haue mercye and to forgeue, receiue our humble petition, and thoughe we be tyed and bound with the chain of our sinnes: yet let thy pitifulnes of thy great mercye leuse vs for the honour of Jesu Chri-

stes

ſtes ſake, our mediatour and aduocate.

Amen.

ALmyghtye and euer lyuyng god, whiche only worketh great meruayles, ſend downe vpon our by ſhoppes and curates, and al congregacyons, comminytted to theyr charge, the healthfull ſpirite of thy grace, and that they maye trulye pleaſe the: powre vpon theym the contynuall dewe of thy bleſſing. Graunt this (O Lord) for the honoure of oure aduocate

uocate and mediatour Jesu Christe.

Amen.

WE beseche the (O lord) to shewe vppon vs thyne excedyng greate mercye, whyche no tounge can worthelye expresse, and that it maye please the, to deliuer vs from all our synnes, and also from the paynes, that we haue for theim deserued. Graunte this (O Lorde) through our mediatour and aduocate Jesu Christ. Amen.

GRaunt, we beseche the, O almighty god that we

we in oure trouble put oure whole confidence vpon thy mercy, that we may agaynst all aduersytie be defended vnder thy protectiõ. Graunt thys O Lorde god, for our mediatour and aduocate Iesu Christis sake.

Amen.

A player of Chrysostome.

ALmighty god, which hast gyuen vs grace at this tyme with one accorde to make our commune supplications vnto the, and doost promise, that whã two or thre bee gathered in thy name, thou wilt graũt their requestes

requestes : fulfill nowe, O Lorde, the desires and peticions of thy seruauntes, as maye bee mooste expedient for theim, grauntynge vs in this worlde knoweledge of thy truthe, in the worlde to come life euerlastynge.

Amen.

IMPRINTED IN LONDON
by Richard Grafton for Thomas Barthelet, printer to the Kynges hyghnes, the. XVI. day of Iune, the yere of our Lorde.

1544.

Cum priuilegio ad imprimendum solum.

v. Herbert: Hist: Hen: 8. P. 511.
v. Ja. Burnet: Hist: Ref: Vol: 1. P. 331.
v. Burnet: Hist: Ref. Vol. 3. P. 164. 165

This is the first edition of the Letany, printed with authority by the King's Printer. It was printed afterwards by Tho: Petyt. 1546. It is the first, that contains that remarkable Petition viz: From the Tyranny of the Bp: of Rome, & all his detestable enormyties.

